

Chapter 1 : Mission and History

Explore how missionaries made a significant impact on gathering the materials featured within the Tibetan collections at the National Museum of Scotland, with their materials peaking between

Early museums[edit] Early museums began as the private collections of wealthy individuals, families or institutions of art and rare or curious natural objects and artifacts. These were often displayed in so-called wonder rooms or cabinets of curiosities. The site dates from c. Notably, a clay drum labelâ€”written in three languagesâ€”was found at the site, referencing the history and discovery of a museum item. One way that elite men during this time period gained a higher social status in the world of elites was by becoming a collector of these curious objects and displaying them. Many of the items in these collections were new discoveries and these collectors or naturalists, since many of these people held interest in natural sciences, were eager to obtain them. By putting their collections in a museum and on display, they not only got to show their fantastic finds but they also used the museum as a way to sort and "manage the empirical explosion of materials that wider dissemination of ancient texts, increased travel, voyages of discovery, and more systematic forms of communication and exchange had produced. In time, however, museum philosophy would change and the encyclopedic nature of information that was so enjoyed by Aldrovandi and his cohorts would be dismissed as well as "the museums that contained this knowledge. While some of the oldest public museums in the world opened in Italy during the Renaissance , the majority of these significant museums in the world opened during the 18th century: The Lower Castle of Ambras Castle, Innsbruck was one of the earliest buildings of all, explicitly intended for use as a museum, which still exists today in its proper function and shows the original collections. Ambras Castle is the oldest museum in the world in several respects: It opened to the public in , though there had been paying privileged visitors to the armouries displays from Today the museum has three sites including its new headquarters in Leeds. Nothing remains of it except books written by himself, which are now in the library of the National Museum. It built a museum and a library, played an important role in research, and collected much material on the natural history and culture of Indonesia. Petersburg was founded in in Kikin Hall and officially opened to the public in in the Old St. Petersburg Academy of Science Building the British Museum in London , was founded in and opened to the public in The top floors were converted to gallery space, open to visitors on request, and then opened to the public as a museum in by Grand Duke Peter Leopold. The rich and diverse collections of the museum originated from an art and natural sciences collection of Nikolaus von Himsel â€” , a Riga doctor. Today the Museum of the History of Riga and Navigation collections number more than items, systematised in about 80 collections. Later, the building was converted into the new Royal Museum of Paintings and Sculptures, opened to the public in , with the aim of showing the works of art belonging to the Spanish Crown. The collections were officially opened to the public in , making it the oldest institution of its kind in Romania. The museum of the American Philosophical Society in Philadelphia dates to , [28] making it the oldest museum in the United States. The Charleston Museum was established in thereby making it the first museum in the Southern United States. It did not open to the public until It closed by the s. It has a collection of 1,02, artifacts. Modern museums first emerged in western Europe, then spread into other parts of the world. It could be difficult to gain entrance. When the British Museum opened to the public in , it was a concern that large crowds could damage the artifacts. Prospective visitors to the British Museum had to apply in writing for admission, and small groups were allowed into the galleries each day. The collection included antique coins, books, engravings, geological specimens, and zoological specimensâ€”one of which was the stuffed body of the last dodo ever seen in Europe; but by the stuffed dodo was so moth-eaten that it was destroyed, except for its head and one claw. The museum opened on 24 May , with naturalist Robert Plot as the first keeper. After Napoleon was defeated in , many of the treasures he had amassed were gradually returned to their owners and many were not. His plan was never fully realized, but his concept of a museum as an agent of nationalistic fervor had a profound influence throughout Europe. Chinese and Japanese visitors to Europe were fascinated by the museums they saw there, but had cultural difficulties in grasping their purpose and finding an equivalent Chinese or Japanese term for them.

Chinese visitors in the early 19th century named these museums based on what they contained, so defined them as "bone amassing buildings" or "courtyards of treasures" or "painting pavilions" or "curio stores" or "halls of military feats" or "gardens of everything". A period of intense museum building, in both an intellectual and physical sense was realized in the late 19th and early 20th centuries this is often called "The Museum Period" or "The Museum Age". While many American museums, both natural history museums and art museums alike, were founded with the intention of focusing on the scientific discoveries and artistic developments in North America, many moved to emulate their European counterparts in certain ways including the development of Classical collections from ancient Egypt , Greece , Mesopotamia , and Rome. To incorporate the masses in this strategy, the private space of museums that previously had been restricted and socially exclusive were made public. As such, objects and artifacts, particularly those related to high culture, became instruments for these "new tasks of social management. Nevertheless, museums to this day contribute new knowledge to their fields and continue to build collections that are useful for both research and display. The late twentieth century witnessed intense debate concerning the repatriation of religious, ethnic, and cultural artifacts housed in museum collections. In the United States, several Native American tribes and advocacy groups have lobbied extensively for the repatriation of sacred objects and the reburial of human remains. Some historians and scholars have criticized the British Museum for its possession of rare antiquities from Egypt, Greece, and the Middle East. The roles associated with the management of a museum largely depend on the size of the institution, but every museum has a hierarchy of governance with a Board of Trustees serving at the top. Documents that set these standards include an institutional or strategic plan, institutional code of ethics, bylaws, and collections policy. The American Alliance of Museums AAM has also formulated a series of standards and best practices that help guide the management of museums. Board of Trustees - The board governs the museum and is responsible for ensuring the museum is financially and ethically sound. They set standards and policies for the museum. Board members are often involved in fundraising aspects of the museum and represent the institution. Director- The director is the face of the museum to the professional and public community. They communicate closely with the board to guide and govern the museum. They work with the staff to ensure the museum runs smoothly. According to museum professionals Hugh H. Genoways and Lynne M. Ireland, "Administration of the organization requires skill in conflict management, interpersonal relations, budget management and monitoring, and staff supervision and evaluation. Managers must also set legal and ethical standards and maintain involvement in the museum profession. Here is a list of positions commonly found at museums: Curator – Curators are the intellectual drivers behind exhibits. Larger museums have curators in a variety of areas. Collections Management - Collections managers are primarily responsible for the hands-on care, movement, and storage of objects. They are responsible for the accessibility of collections and collections policy. Registrar – Registrars are the primary record keepers of the collection. They insure that objects are properly accessioned, documented, insured, and, when appropriate, loaned. Ethical and legal issues related to the collection are dealt with by registrars. Educator - Museum educators are responsible for educating museum audiences. Their duties can include designing tours and public programs for children and adults, teacher training, developing classroom and continuing education resources, community outreach, and volunteer management. Exhibit Designer – Exhibit designers are in charge of the layout and physical installation of exhibits. They create a conceptual design and then bring it to fruition in the physical space. Conservator – Conservators focus on object restoration. More than preserving the object in its present state, they seek to stabilize and repair artifacts to the condition of an earlier era. At smaller museums, staff members often fulfill multiple roles. Some of these positions are excluded entirely or may be carried out by a contractor when necessary. Exhibition histories[edit] The examples and perspective in this article may not represent a worldwide view of the subject. You may improve this article , discuss the issue on the talk page , or create a new article , as appropriate. April Learn how and when to remove this template message An exhibition history is a listing of exhibitions for an institution, artist, or a work of art. Exhibition histories generally include the name of the host institution, the title of the exhibition and the opening and closing dates of the exhibition. The following is a list of major institutions that have complete or substantial exhibition histories that are available online.

Chapter 2 : Purpose and Vision| Smithsonian Institution

All museums are expected to have a formally stated and approved mission that articulates what the museum does, for whom, and why—its reason for existence. A museum's mission is the primary benchmark against which to evaluate the museum's performance.

Explore our collections Missionaries and Tibetan material culture You are here: They laid the foundations for Tibetan collections at the National Museum of Scotland, with collection materials peaking between However missionaries had been unable to insert themselves permanently into Tibetan territory since the Capuchin mission in Lhasa was disbanded in It was not until the s that European missionaries would again be able to establish themselves in Tibet, and even then only in the border town of Yatung presently known as Yadong. Most missionary collections of Tibetan material culture peaked between The missionaries represented in the National Museum of Scotland worked in the Indian Bengal Presidency and in Xining, the capital of Gansu province in western China, which was part of an important Chinese-Tibetan trading route. Those missionaries working in Bengal were focused on the areas of Darjeeling , Kalimpong and Ghoom ; trading centres and pilgrimage sites for Tibetans. The British community in this area was tight-knit and the missionary community especially so. Although there is no specific evidence letters, diaries etc. Selling objects to museums was a particularly lucrative way for missionaries, who often were paid very little, to raise funds for their missions. Unlike other commercial activities, selling objects to museums was considered an appropriate way to raise funds, because museums had an educational purpose, which fitted into the missionary ethos. The National Museum of Scotland seemed to have been especially interested in paying for Tibetan material at this time, and many missionaries, not just those working with Tibetans, formed lasting connections to the museum through the sale of objects. Annie Royle Taylor Above: Her father ran a shipping line and Taylor had a wealthy and privileged upbringing. As her family disapproved of her preferred vocation, Taylor sold off her jewellery to pay for nursing training at Queen Charlotte Hospital, London, and graduated in In the same year she joined the China Inland Mission and travelled to China as an unmarried female missionary, something that was still quite a rarity at this time. The China Inland Mission was one of the first missionary organizations to actively recruit unmarried women to work abroad. If these women married once in post usually to another missionary , they lost their position as a paid member of mission staff, although usually continued to work for the mission alongside their husband. Taylor had suffered from ill health as a child, and work in China proved too great a physical strain. In she moved to Gangtok , the capital of the Indian state of Sikkim, which bordered Tibet and offered an excellent location from which to learn Tibetan and plan an expedition to the Tibetan capital, Lhasa. It was around this time that Taylor met Puntso, a Tibetan man who was to become a lifelong friend and helper. He became her first convert and stayed with her, acting as friend and guide. In , equipped with knowledge of the Tibetan language learnt from time spent with monks in the area, and a small team of Tibetan guides and assistants, Taylor began an expedition to Lhasa from the Chinese western border. Travelling in Tibetan dress [see image below], Taylor would have used many items similar to those she later sold to the Edinburgh Museum of Science and Art as the National Museum of Scotland was known until For example, yak-hide saddle bags would have been used to transport blankets, clothes and food during the journey and a turned wooden bowl would have been used for daily meals of roasted barley flour and water, known as tsampa. As noted earlier, missionaries had been restricted from accessing Tibet since the mid-eighteenth century. When Taylor and Puntso were only days from the capital they were captured, interrogated and turned back. In she approached the China Inland Mission, requesting permission to lead a missionary group into Tibetan territory, but was denied because the China Inland Mission did not approve of a woman leading a group of men. So Taylor set about creating her own independent missionary organisation. She called it the Tibet Pioneer Mission and in she returned to Gangtok with a dozen male and one female missionaries in the hope of crossing into Tibet and establishing a permanent mission station [see photograph below]. Some of the group returned to work for the China Inland Mission, and others moved on to other missionary societies, such as the Church of Scotland Foreign Mission. Only Puntso remained with Taylor in Gangtok. A trade treaty agreed in had

established the small border town of Yatung as a trading post, where foreigners were allowed to settle. Taylor and Puntso opened a shop, selling basic goods for the home and some basic medicines, which they ran concurrently with a newly founded mission station aimed at converting Tibetans. Most of the objects Taylor sold to the Edinburgh Museum of Science and Art come from this time in her life, and were acquired in Yatung. Puntso also settled down, and both he and his wife Sigu continued to live with Taylor. This photograph [see below] shows Taylor, Puntso and Sigu taking tea and reading from the bible. The tea churn, seen to the side of the photograph, was an important piece of equipment in any Tibetan home – butter tea, along with tsampa formed the basis of the Tibetan diet. In other words, she embedded herself in Tibetan society without ever abandoning her Christian values. A chopstick case decorated with silver rupees was most likely a gift from a high standing figure in the community, whereas a simple gau, or amulet case was probably an exchange for goods at her shop. In Taylor returned to Britain, accompanied by Puntso, in order to raise funds for her work. She toured extensively, especially in Scotland, where both she and Puntso dressed in Tibetan clothing and discussed their missionary work. Taylor would translate for Puntso, who would speak directly to the crowds. She also issued a plea for new recruits for the mission, focusing this time on single women missionaries, rather than men. Over the next ten years a series of female missionaries lived with her, Puntso and Sigu in Yatung. On her immediate return to Yatung she sold another collection to the museum in Edinburgh, which she sent directly from Tibet. The second group of items include many objects not found in the first collection, showing that Taylor had thought carefully about what sorts of things the Museum might want, and what they would pay for. This collection entered the Museum at a time when many prejudices surrounding race and class were institutionalised within Victorian society. Not only was Puntso a Tibetan, but a relatively poor man, viewed as the servant of a well-to-do English lady. It therefore appears that Taylor appealed directly to the Museum for the inclusion of his name on these small object labels, clearly linking him to his own culture and objects within museum paperwork, yet keeping him hidden from public view. In fact, so affiliated was she with Scotland and Scottish missionary work, that one British soldier who met her in Yatung in assumed she was Scottish herself! In the commander of the Younghusband Expedition, Captain Francis Edward Younghusband , entered the town of Yatung and was met at the gates by Taylor. Many accounts of Taylor by British soldiers associated with the Expedition suggest she was somewhat eccentric, apparently believing that Younghusband was trying to have her assassinated. The Younghusband Expedition brought about a huge dilemma for Taylor, forcing her to choose between her country of birth and her adopted homeland. In the end, she accompanied the Younghusband Expedition to the Chumbi Valley , where a large military base was established. However, the killing of Tibetans and the destruction that the British army caused within Tibet appears to have sent Taylor into shock, possibly a depressive state. Although she returned to Yatung after the Younghusband Expedition, her family were clearly worried about her, and her sister travelled to Tibet in to bring her back to Britain. Deemed unable to care for herself, Taylor was institutionalised from until her death in . The difficulty of working abroad as a single woman in Victorian society, the hardships of the Tibetan environment and the strong bonds she made with the Tibetan community at Yatung were all important messages that she deposited in the Edinburgh Museum of Science and Art through her collection of Tibetan objects. John William Innes-Wright ? Innes-Wright was born the same year as Annie Taylor, but in quite different circumstances. Innes-Wright was raised in a middle-class family in inner city Glasgow, his father a merchant for the East India Company , a profession into which he would also enter. These were very different types of missionary organisation. The former was a nation-wide initiative, where all activities were directed centrally, from Edinburgh. The latter was one of a series of independent missions, loosely linked by a shared ethos, who assisted many independent missionary workers. The role would be as an assistant to the missionary Dr. John Anderson Graham , already stationed there and running a small school for destitute children called St. Sailing to Calcutta in December , he met fellow Glaswegian missionary Rebecca Johnston en route and they married on arrival in early . Letters in the Church of Scotland archive, at the National Library of Scotland, show that he became very ill but was also unhappy with the work expected of him. In he quit the mission and returned to Glasgow. Established in , the mission was based in the small town of Sukhia Pokhri in Bengal, not far from the Nepalese border and aimed to bring Christianity to the

many Nepalese mostly Hindu pilgrims who came through Sukhia Pokhri. Unlike Annie Taylor, Innes-Wright remained detached from the community he lived amongst. Yet it was from within these communities that he formed his collections of objects. Interesting, the mission itself was very much focused on working with Nepalese, mainly Hindu, communities and not once in his many published letters is so much as an acknowledgement of the vibrant Tibetan community that was all around him. Innes-Wright was an extensive collector. By looking at all these collections together it becomes apparent why he collected so much when he took so little interest in the cultures these objects came from. Overall, a third of objects across the four museums are the same. The only piece of evidence explaining how Innes-Wright collected is a letter written to Liverpool Museum in 1841. What this tells us, along with his regimented collecting habits, is that he was collecting as a commercial activity, most likely to fund the mission. However, his letters home do give some sense of the sorts of objects he was interested in. A similar example in Liverpool World Museum has been opened, so that the mantras inside are visible. The taking apart of amuletic items to discover the meaning and value of their contents was common practice amongst western collectors in the late nineteenth and early twentieth centuries. These items were often associated with Tibetan Buddhist practices, such as this small damaru, or double-sided drum. In this case, the earrings are in a style associated with the Tibetan capital Lhasa. As foreigners were barred from that area, objects associated with Lhasa were often sought after. In 1841, his wife, Rebecca, died and in 1842 he returned to Glasgow. Here he sold more Nepalese and Tibetan objects to Kelvingrove Museum and remarried in 1843, to Elizabeth Mary Colvill of Argyll, before returning to the mission with his new wife. The Innes-Wrights continued to run their mission, which expanded to include some medically trained staff, until 1847, when they returned to Scotland for good. Innes-Wright died that year and the mission they had left behind in Bengal was amalgamated with a Tibetan mission in Darjeeling, a few miles away.

Chapter 3 : Whitman Mission National Historic Site (U.S. National Park Service)

With the organization of this international workshop funded by the Pays de la Loire rÃ©gion, we hope to gather historians, anthropologists, sociologists, philosophers and other researchers to come back on the ambiguous ties that might have brought missionaries and scientists together in the 19th and 20th centuries.

In her opening sermon, the Rev. In the Bible passage, Jesus seemed to demand this from his apostles. By feeding 5, men and their families, Jesus found a solution. This was a much-needed rest for more than the 12 weary men; it was rest for all the weary travelers. John Calhoun, coordinator of international missionaries for Global Ministries, the event drew missionaries and their families serving in the Europe, Eurasia, Middle East and North Africa region as well as seven Global Ministries staff, about 40 people in all. Years ago, missionaries in residence suggested such gatherings, which are held every quadrennium for several regions of the world. The group of missionaries take time to introduce themselves, getting acquainted with the work they do and where they serve. They play many roles: Meals and coffee breaks offered good opportunities to converse. Some discovered they shared opinions, challenges and experiences, or knew the same people. The most-used language was English, but some preferred Korean, Russian or German to talk with one another. Holger Sieweck preached about Jeremiah All this happened without bloodshed. This is also a miracle. This may particularly be the case when missionaries arrive in a new place or for missionaries living as a single. Missionaries sometimes need pastoral care, said the Rev. Bill Lovelace, a discussion leader and former missionary trainer. When missionaries provide pastoral care, they must overcome cultural boundaries. If a missionary learns, for example, that a parishioner punishes their children by beating or humiliating them because it is an acceptable practice in that country, he or she must decide how best to respond. Should the missionary remain silent and keep the members in the congregation or react with the high risk that the family will leave the congregation? These questions could not be generally answered. Other small-group discussions focused on developing local relationships, engaging in advocacy and mentoring and embracing migration. On Saturday, the entire group, including spouses and children, traveled by bus to Potsdam near Berlin. They visited the Sanssouci Palace and Park. On Sunday afternoon, the group went to the inner city on a walking tour of the Berlin Wall, the Brandenburg Gate and the Holocaust Memorial. Special time was reserved for conversation with Thomas Kemper, top executive of Global Ministries. He told the group about the beginning of what is now Global Ministries. From shortly after his conversion in until his early death of tuberculosis, he brought the gospel to the Wyandots, a Native American nation living in Ohio at that time. In , a mission organization was founded in New York to support Stewart. In , this mission organization was officially recognized by the MEC general conference and became its mission agency. General Secretary Thomas Kemper leads the group in conversation. We realized that there are some parts of the world where life is very difficult right now for missionaries and other parts where there is lots more hope than it ever used to be.

Chapter 4 : Museum - Wikipedia

Museums are expected to have a formally stated and approved mission that states what the museum does, for whom, and why. A museum's mission statement is the primary benchmark against which to evaluate the museum's performance.

The gift shop and museum are combined into one room at this Mission there are hopes to expand the museum. While somewhat cramped, there are several interesting items found in the museum section of the room. There is no claim that any of the objects are from Mission San Rafael but all date from the mission period and represent art that might have been seen in missions in the through centuries. Starting with the large painting of St. The artist conducted extensive research to include interviewing descendants of General Vallejo. Note that the housing area has a tule roof in this image. The tule was replaced by tile in the time period. With the help of Raphael, Tobias travels to Media. Along the way, he is attacked by a fish, whose heart, liver and gall bladder are removed to make medicines. Upon arriving, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry, because he is her cousin and closest relative. The two are married, and the fumes of the burning organs drive the demon away to Upper Egypt, where Raphael follows and binds him. Surprised to find his son-in-law alive, he orders a double-length wedding feast and has the grave secretly filled. After the feast, Tobias and Sarah return to Nineveh. Raphael then reveals his true identity and returns to heaven, but not before Tobias begs him to take the treasures with him which the angel does not. They were purchased in Carmel, CA in and are most likely Spanish from the late s. The wings are polychrome wood with gold gilding. The Linden Root Dickenson Foundation underwrote the cost of the replicas. According to the brochures I have, the one from says the original bells were outside the Mission Church. The brochure says they are these, in the museum. So, apparently, some time between and the bells were duplicated and moved to their present location in the museum for protection. In the museum you see the originals click on each to see a larger photo

Picture taken 1: It dates from and was made for the asistencia of San Rafael. Other Items This collection of pictures dates from a combination of my and trips to the Mission. Cortez from Mexico around Donated to the Mission museum by Dr. It is made of carved wood, gesso, paint, glass eyes with a wood cross and silver nails. Virgin Mary and Child Donated to the Mission museum in , this statue is carved out of one piece of solid wood. It was brought to the United States in from Italy. In the s the statue was supposed to have been appraised by a curator of the Smithsonian who dated it as from the s. A picture of the statue from , before restoration, is shown on the right. In the altar front was covered and there were fewer things on the altar itself.

Chapter 5 : Mission Statement | The Morgan Library & Museum

The mission of the Denver Firefighters Museum is to preserve the history of the Denver Fire Department and firefighting through the collection and preservation of artifacts, documents and photographs.

Museum Mission and History Mission and Vision Statement The mission of the Denver Firefighters Museum is to preserve the history of the Denver Fire Department and firefighting through the collection and preservation of artifacts, documents and photographs. The purpose of the Museum is to educate the public about fire safety and the history of firefighting in Denver from its inception to the present. This is accomplished through interpretive exhibits, educational programming and scholarly research. Education is the primary focus of programs at the Museum. Educational program content is guided by its relevance to the mission statement. Programs are designed to provide the participants with opportunities to understand how fire safety and prevention directly affect their daily lives. It is the vision of the Denver Firefighters Museum to present exhibits that are tangible expressions of the history of the Denver Fire Department. The goal in presenting exhibits is to entertain, educate, and guide the public in the pursuit of new interests. Exhibits also are designed to provide the public with a better understanding of the origins and growth of present community interests, activities, and attitudes. The original fire house faced three streets; 15th Street, Broadway and Cheyenne. The elaborate building was two stories tall and was topped with a belfry that contained a pound bell. Station One was in service until when it was torn down to make room for a monument to the pioneers who crossed the plains and settled in Denver. The new fire house was a two-story structure located at Tremont Place. It was designed by Glen W. Huntington, a noted Denver architect. The east and west walls were lined with horse stalls. By the mid s, however, the entire Denver Fire Department had been motorized, and many of the fire houses were remodeled. At Station One, plumbing and electricity were updated, a concrete floor replaced the wood floor and the hayloft was removed and replaced with locker rooms and kitchen facilities. A ladder company and District Chief also were housed at Station One. In the early s equipment lockers and garage doors were added. The Tremont Place house was in service until and continued to be used as headquarters until it was moved in Station One was one of the largest and oldest fire stations when it was decommissioned after sixty-six years of service. Station One was not to remain unused for long. Myrle Wise, Chief of the Denver Fire Department at the time, saw an opportunity to rescue the building. After consulting with a friend who was a chief in San Diego, where a firehouse museum was operating successfully, he moved to save Station One from the wrecking ball by nominating it for Denver Landmark designation. They pitched in to clean, paint and collect the myriad of fire artifacts that were stored around the city. Then in a group of civic leaders were enlisted to comprise a governing body. They held organizational meetings to create a management structure and began to hammer out a constitution, by-laws and a mission statement. The board incorporated the museum as a non-profit organization in and received a National Register of Historic Places listing. The Museum opened to the public on May 27, The restaurant and museum were open only over the lunch hours from 11 a. Special group tours also were available by reservation. The board knew it was time for long-range re-direction. Several firefighters where hired in succession as directors that allowed the museum to grow and prosper.

Chapter 6 : Clara White Mission and Museum W Ashley St Jacksonville, FL Community Services - MapQu

Mission San Rafael Museum 17 May (last updated) For this Mission we'll start in the gift shop/museum just beyond the Mission church and work down to the Mission church outside and inside and then end up at the parish church.

Chapter 7 : Missionaries connect with one another at Berlin event - General Board of Global Ministries

This museum is also the home to an art exhibit which changes periodically. In Convento Museum, through which one exits the Mission complex, is found the cell used by Saint Junipero Serra and were he died in

Chapter 8 : Mission San Rafael Museum - MissionTour

Mission Statement. The Metropolitan Museum of Art was founded on April 13, , "to be located in the City of New York, for the purpose of establishing and maintaining in said city a Museum and library of art, of encouraging and developing the study of the fine arts, and the application of arts to manufacture and practical life, of advancing the general knowledge of kindred subjects, and, to.

Chapter 9 : List of museums in the San Francisco Bay Area - Wikipedia

The attack on the Whitmans horrified Americans and impacted the lives of the peoples of the Columbia Plateau for decades afterwards. Was killing the Whitmans justified legal retribution, an act of revenge, or some combination of both? The circumstances that surround this tragic event resonate.